lokuba kulungile ukuba abantsundu bafundiswe ihambaia, ingekuko ukudlala uhadi, kulungile ukuba bafuudiswe ukuba zimesilani ezilungileyo, nabasebenzi bamashishini ukuze babe nako nokwakela amafama amadam; ngalondlela imali yetu ayingebi icitelwa kokungento, baye nabantsundu beyakuncedwa yimfundo.

Emva kwalenteto ingxoxo irwaqelele pezulu kwizifundo ze University, ete yalatwa amadlala ngo Messrs Marais, Merriman, yatetelelwa ngo Messrs Fuller, Ohlsson. Kulengxoxo kutetwe ngezikolo ezizi koliji zabamblope, kwatelela o Messrs Vintcent, Sauer, Krige' Faure, Luttig.

Isipelo sengxoxo ibe kukuba amacebo oMssrs Van Der Walt no Le Roex, aqeT kungadanga kwahlulelwane.

NGOTSHILO LWABAKWETA.

Umteto owawungeniswe ngu Mr. Trower ilungu lesitili se Bini (Albany), awubanga nangxoxo kwi Nkundla yokuqala, kweye Ngwevu ungeniswe ngu

HON. MB. WILMOT, ote engenisa ukuba uwezwe kwinqanam lesibini, utshilo lu. qutywa zinetevu zelase ma Xhoseni ngamadodana akuba lixabiso elitile lobudala. Elake yena lelokuba kumzi wobu Kristu onjengalo into ezinjengokutshila ngezinqu uyanyiswa. Utyelwe ngu Captain Brabant ukuba lamayeyeye ati ngeminye iminyaka aqutywe nokuba zinyanga ezintandatu ubambe nzima umsebenzi kwizibuko lase Monti. Into engumangaliso kuye kukuba abe ate anyanyezelwa ixesha elide kangaka. Ungati mhlaimbi wakufika kwelilandelayo inqanam lomteto kukangelwe nentonjane ezilisiko ke zona elibhekiselele kwintombi. Omabini lamasiko angamasikizi. Kodwa akasakuyenzela zwi intonjane kwinqanam le Komiti ade abe ute waxhaswa ngu Eulumeni.

U HON. MR. BOTHA ute akakolwa ukuba umngenisi obekekileyo walomcimbi ubanike nesiqingata esi sencazo ebifuneka. Bacelwa ukuba banqumamise utshilo nemixhentso yentonjane—ziyintonina ke ezonto ? Izilumko zo Kafile ziya kayibiza ngamagama wambi lemidudo. Lomteto awulilo nexabiso lepepa eli ubhalwe kulo. Ungenisa yena icebo lokuba uqetulwe.

U HON. MR. EBDEN ute ucinga yena ukuba elicebo lilibakala ukusivga kweyona mfanelo. Ezizinto kutetwa ngazo zingezi. peliswa kwangoku, ute nqa yena ukuba zibe . zibezingatanga zapeliswa kwangapmbili. Akaboni nto iyakuxaka ekuwuqondeni into owenzelwa yona umgidi. Nabanina uyazi ukuba lemiyeyezelo ivelisa mkatazo eninzi, lamasiko obuhedeni mawapeliswe kwakamsinyane. Uyatemba ukuba Ibhunga liya kuwuweza kwinqanam lesibini.

U HON. MR. BOWKER ute akaboni ukuba banako ukulupelisa oludaniso, wati lomteto mawuqetulwe.

U HON DR. ATHEBSTONE ute akaqondi ukuba uninzi lwamanene abekekileyo akoyo luyayazi lemidaniso ingamanyumnyezi. Angasuka ati waka wawubonela yena, kwaye kungeko nto igqite yona ngokuncola nokuhlambela umntu. Iruqule kanye kwelise ma-Xhoseni, kwaye kwakamsinyane ipelisiwe kuyakubabhetele. Bonke abantu abakumbulelekileyo abantsundu banga inganqunyanyiswa.

U HON. MR. VAN DEN HEEVER ute ubengalindele ukuva into enje emlonyeni womndululi ngxoxo obekekileyo. Ukuba aba bantu bamnyama banemihlali ekudaniseni, intoni, bayekeni badanise. Nabamhlope bayadanisa, nganina bona abamnyama ? Inene elibekekileyo liti beza bepantse ukuba kulomxantso beqabe ifuta, kodwa esi sivato *sabo* somdaniso. (Kwalekwa.) Ukuba nati siyadanisa asinako ukwenza umteto wokubanqanda. Umteto olungileyo, ebesingati tina njenga ma-Kristu siwungemse, ngopelisa izitembu.

U HON. MR.. INNES (Umqondisi-Mteto) ute lyavakala inteto yonke yamanene ete yawa pezu kwalengxoxo, kodwa akubonakali ncazo yemigidi ivakalayo ikoyo kulo mteto upambi kwe Bandla; kodwa lonto ingalungiswa ekomitini. Mayelana no Rulumeni into le kutiwa mayenziwe akayihasile kuba kube kungakuhle lamayeyeye engeko, kuba akuqondakali kulunga kupuma kuwo kuxhanyulwa ngamafama nangabantsundu. Uluvo luko ngokubanzi kwelase ma-Xhoseni ukuba ezizinto mazipeliswe. Into kodwa anga angayicela kumndululi obekekileyo kukuba angalikaulezisi ibakala elilandelayo ade u Rulumeni agqibe ukupanda njengokuba efuna ukuqonda ngapezulu mayelana nokuqutywa kwalo mteto. Ukuze uhanjiswe ngemfanelo kungati kufu neke amagosa akwa Rulumeui ukuba awuhambise, into ke leyo engaba nendleko. U Rulumeni usatabate uluvo lwemantyi zelase ma-Xhoseni mayelana nendleko kwanohlobo ongaqutywa ngalo lomteto wakubon' ukuba uvunyelwe.

U HON. MR. BROWN ute yena into amangaliswe yiyo kukuba nbe lomteto ubungangeniswanga kwiminyaka eyadlulayo. Yinto ekapukapu ukwahlnla umdaniso wabakweta kweminye. Akaboni ukuba indleko iyakuba nzima.

U HON. MR. ME UR ANT, utete ngecala lokuwuxhasa umteto lowo.

U HON. MR. BOTHA, uliroxisile icebo lokuqetula, waba ke uyawezwa kwinqanam lesibini.

Kute mhla kwabonakala ungeniswe kwi nqanam le Komiti lomteto ingu Mr. Meurant esiblalweni.

U HON. MR SAUER (Umpatiswa-Micimbi ye Koloni), ute pambi kokuba ihambe lomteto unamanqakwana ambalwa anga angawabhekisa. Kuqala angati lomteto awungeniswe ngu Rulumeni, ekute xa nbe nkwenye lukundla inteto yo Mpatiswa-Bantsundu ayabi yeyokuwuxhasa lomteto efumene ukuba incito iyakubankulu ukuwuhambisa lomteto, kwaye kuyakufuneka kongezelelwe inani lamapolisa. U Rulumeni, akaboni ukuba kuko nto ingababanga ukuba bawumise ngobungxamo umteto woluhlobo. Angalivisa Ibandla, ukuba kuko incwadi zocingo ate wazinikwa kwangayo lomini — impendulo kwimibuxo ebibhekiswe ko mantyi belasema Xhoseni— ezite zavakalisa uluvo oluchaseneyo nomteto lo. Angalixelela Ibandla kwakona ukuba lomteto ukungeniswa kwawo kwelinye Ibandla ube wahluke kanye kwinto oyiyo lo, kuba wona ube upelisa ukutshila ezifameni nakumhlaba ongoka Rulumeni. Akakolwa ukuba Umpatiswa-Bantsundu uyakolwa nakancinane yilemiyeyezelo yabakweta, yaye iyimfanelo yake ukuba abhunge nabapatiswa bakwa Rulumeni abanamava abakwelasema Xhoseni. Ekubonakalayo ke okwangoku, ukuba kubekwe nxamnye ipika kulomcimbi; laye lisazi Ibandla ukuba kufuneka kunene ukuba ingabhuduzelelwa imicimbi yonke engentlanga ezintsundu. Uyatemba ukuba oluluvo aluvakalisayo loti lube kwaluluvo lwe Bandla, waye engatanda kubeko ilungu elingenisa icebo lokuba Umpati-Sihlalo asishiye isihla kube ke oko kuwugqiba lomcimbi okwanonyaka.

U HON. MR. WILMOT ute emva kwenteto yo Mpatiswa-Micimbi ye Koloni uyakuti mayike ibekwe um'beko ingxoxo ukuze babuye bayiqube.

U HON. MR. EBDEN ute emva kwezizatu zengqondo ezanekwe ngu Mpatiswa-Micimbi ye Koloni ngebenqumama nalo mteto. Nokungeniswa lilungu elingenguye u Rulumeni bekungamanelisile, utsho wangenisa icebo ebelimiswe ngu Mr. Sauer.

Icebo lika Mr. Ebden lamkelwe waba uyaroxiswa umteto ongabakweta.

EZABA BHALELI.

KUCINGWA NTONINA?

DEAR MR. EDITOR, — Ndivumele ke ndenze lombuzo. Njengokuba u Foli (Secretary for Natives Affairs) eti e Palamente usayakuke azanelise ngokuza kweli labantsundu nje, licinga ntonina Iliso-Lomzi? Kucingwa ntonina zizizwe zabantsundu ekutembeka ukuba uyakuhamba kuzo, ezinjenge zanganeno kwe Nciba, nezapesheya kwayo ezase Batenjini, I Hewn, Amampondomse, Amabhaca, Amaxesibe nazo zonke izizwe ezipantsi kokongamela kwake. Zona ezama Mpondo ziyakuti tu na? Azisayikwenza ntona ? Ndiyibuza lemibuzo kuba kufuneka kuko into eyenziwayo, ngati nokulungiselelwa kwangoku, kuba kaloku singumzi ohlangana kade, andazi nokuba umzi ungacinga ukuti akukabiko sizatu sokuba uhlangane nayena u Foli (Faure) kodwa njengokuba sibekwe esandleni sake zininzi indawo ezifuna ukuba sihlangane naye, noko ndingasokuzikankanya. Mandime ndisesako isicaka u—

T. B.

Falconer, 30 August, 1890.

UKUCHITWA KWEMVISISWANO.

NKOSI MHLELI, — Ndincede undipe indawo epepeni lako ndifake amazwi okulila nakuba sendigxwala emswaneni. Ndibone izigqibo zentlanganiso ka Jonathan Tunyiswa eyayipantsi kwamahlati kwa Lose (10 July, 1890), eyamenywa ngu Mr. Jonathan Tunyiswa neqela lake, inkulu eyabekwa esihlalweni iyinto ka Kobe u William Ntsikana. Isigqibo sayo sesibuhlungu. Namhla kumiswa intlanganiso pezu kwenye, kutiwa yafa leya—Iliso Lomzi wonke, ka Tungumlomo; kutshiwo yintlanganiso ka Jonathan Tunyiswa neqela lake. Bendiposisile ukuti yeyomanyano kuba eyomanyano ihingena kuyingena into equbeka ngoluhlobo lubi kangaka. Mandinitandaze manene akowetu, namhlanje nimke nomsinga wamayelenqe. Lontlanganiso niyayazi ukuba ayifanga nimisa le pezu kwavo. Yona imele UKubiza umzi wonke mhla kuko into ekoyo enje ngo Tungumlomo ne Pasi Engqongqo. Namhla kwafika i Ruluneli yenza umtyangampo IMVO ukuxelela umzi izimeko eziya kwenziwa. Kausixeleleke ukuba kupina ukufa kwentlanganiso Eliliso Lomzi nxa iquba ngalendlela? Mandinixelele, le niyiqalayo iza kuchita Imbumba yetu—ukuvana. Iya kufana nale ntlanganiso yo Manyano kuba amalungu ayo akasezi onke, adiniwe kukukwela amahashe a wo kungeko zinto zigqitywa- yo. Ilumkele lonto le Ililiso Lomzi, ukuba baya kudinwa abantu ukumana bebizwa kungeko simbuku sento ehlileyo ; masebebizwa mhla kuko into enkulu kufike kutetwe lonto igqitywe. O Mr. Jonathan Tunyiswa base ngabantwana abakabi namava azinto, ise ngabantu bokukokelw i ngamadoda bancedise bona amadoda xuba ke wona ezazi izimeko zelixesha u.unaslko ama Ngesi. Asingabo bokukokela umzi, okunye ngabantu bobugqwidigqwidi, siyabazi. Sibambelele ezidleleni site nqa. Asitsho ukuti umfana asingemtembi ote akucinga into wayixelela amadoda anamava aselekade ezazi izinto, ekubonakala ukuba nokuhlala naxakeka ukuti kuni apa umntu akwazi isi Ngesi senisiti ulumkile. Ukulumka kusentlokweni yendoda nokuba ifundilena nokuba ayifundilena. Ukutsho ke ndiza kunenzela ibali. Umhleli we MVO ZABANTSUNDU wati mhla wabizelwa kulomsebenzi akuwo watabata inxamleko zokuhamba pakati kwamadoda akowabo anokutikelela kuwo ecela uluvo lwawo ; akude, angena kufika kuwo, watumela incwadi, wavunyelwa ke ngamxhelo mnye. Sambeka izandla samtandazela. Nantso ke indlela. Umfana oxelisa yena sompulapula kuba naye ungumfana, simtembile selesamava pakati komzi wakowabo. Uya kutinina umzi ukuti oka Jabavu esawuhambisela kakuhle kuqalwe ntlanganiswana zimbi zamayelenqe namakwele. U Tunyiswa nobafaka akuzixela oka Jabavu, asinakukokelwa tina ngabantu abenza amakwele, ikwele ke asinto inatamsanqa. Asitsho ukuba ukuswele ukuba nimbone iziposo zake kuni, kodwa siti akanaso ekupateleni umzi wakowabo ipepa. Namhla sipumle nje kwinxenye yempato erabaxa ka Spilin'gi lilo elipepa Ukuba nisenza ezintlanganiswana nje aniyiboui into esiyenzayo, siyabona ke tina ukuba nicita umzi kuba nite eko umntu esimbekileyo anamxelela yayintlanganiso ehambe ngasese. Taruni mzi wakowetu ningaqumbi, sifuna ukulungisa indawo enite naposisa kuzo, lisiko amaciko akakolisi kuzibona izinto aziposisileyo, abantu ababonayo Imposiso ngabate tu nxa kuxoxwayo. Tina bova zidlule siba kwatiwa mayibe ngu Mhleli we Mvo oyakuti akubona into ahlabe umkosi; okwangoku kusalungile ukuba kugcinwe ezindlela bekusetyenzwa ngazo kade. Into endiyitelelayo nam kukwenziwa kwentlanganiswana ezikwindawo ngendawo ezipantsi kweyo Manyano, bati besiza kule yo Manyano beze sebefumbete into abaza kuyingenisa. Ndibongoza lamanene amagama adweliswa ngapantsi kwesigqibo salentlanganiso yayipantsi kwa Mahlati (10 July, 1890), sifumene engamadoda esiwatembayo ukuba ngamadoda aneugqondo, siwacela ke ukuba ayiroxise lentlanganiso iya kucita isako esihle ekuqutywa ngaso. Ndim isicaka senu,

U-NTABA-NKULU.

18 August, 1890.

UHAMBO LWE RULUHELI.

Umhlekazi uyakusinga kwelama Betshwana mayelana nokufa kwalenyanga u September, yaye ihambo yake ingati iyakupatelela nakumzi wenkosi edumileyo u Khama.

IMBAMBANO YASE PEELTON.

Siva ukuba isipitipiti ebesiseloko siva kala kulomzi mayelana nabafundisi ne ramente kwelinye icala, nenenekazi eli-ngumongamelikazi we Sinara Yentombi kwelinye, kubonakele ukuba sibhekiswe kwi Nkundla Enkulu Yamatyala e Jaji e Kapa (Supreme Court) kuba ungabamkelanga abatunywa be Ronoskap umzi ukugqiba oludushe. Amangqina ke entetoezingelinenekazi azakuya kuzimisa pambi kwe Jaji e Kapa.

NGENTLANGANISO ENTSHA. — Ukupendula umtunywa wase Kubusi, mna andililo igwala njengawe mfo wase Kubusi kuba uti wawuko eutlanganisweni, potu ke izigqibo zonke zenziwa uko, akwatuka lomini mhla kwakubonwana ubuso ngobuso, lomhla walulama njenge xwane legusha, kuba yayiceliwe ivoti yomntu ochasayo, ayabiko. Wawunantonina pofu ukuba ungesuki uti " tina asinakutunyelwa ngumsi ka Tunyiswa," lento uti wakusitelana nobuso bam uqale ukukupa umsi wasesihogweni angaba nentloni no Satana ukuwukupa ngakumntu ongaxabene naye nganto ? Bendiba mna ilizwi lase Kubusi lanele eliti—Intlanganiso leyo asiyamkeli siyichasile, pofu ke iseyintonina le, i Kubusi belinqwenela ukuke liviwe ngumhlabana okokuba liyayazi lento ikukutuka um, ntu? Lengcikivo yeyantonina Kubusi, ubonile na okokuba akwanelena ukuteta okwenzileyo njengamadoda obute wena lento akuyamkeli, pofu ke? Mna ke andikapenduli, bendifuna ukupendula, ndalihlonela ke i Kubusi; sendisiti ke , mandihlomele mna lituke Iona, mhlaumbi lomntu yazibe 'mnye asililo Kubusi lonke. Kodwa noko kubonakala ukuba lilonke kuba esiti umbhaleli walo uyintlaba-mkosi. Ukutsho ke uze ulifake igama lako ndize kukupendula. Ke wena " Malandalahla " undixakile, akuzixeli nomlambo okuwo, sewusuka ngokuti—u Tunyiswa " lixoki " kuba ebale abantu abapesheya kwe Nciba inanamhla. Kwowu ! yinile lomntu betu ubesemgidini waza wafika ngokubhala ekaya, or utengwe li Kubusi ukuba alincede kuba liva lisoloko likala lodwa ezinye izizwe ezaziko entlanganisweni zingateti nto, yintoni betu? Mna ke nxa bendiuguwe bendiya kuyeka kuba u Nkosi Cimezile upilile akafile,!wozibuzela koka Tunyiswa, ukuba kanti yayizizitunzi zabo eziya ndandinazo e Mngqesha zaza zati kum uze uwabhale amagama etu lawo, singo Nantsi no Nantsi, njalo-njalo, tina siyamkele lontlanganiso emva kokuyiva ingxoxo zayo. Mna ndawanikwa ngabaniniwo lomagama ndingabazi. Kodwa ke wena ndiya lifuna elako igama, zixele ndize ndikupendule ndikwazi nqo.—J. TUNYISWA.

ISIKALAZO SABADALA,—Ndincede undipe ituba lokufaka lamazwana ambalwa. 1. Ukuqala sinesikalazo tina bantu badala ngempato yenu madodana ohlanga lwakowetu. Sive kwipepa le Mvo ZABANTSUNDU lomhla 24 July, kwintlanganiso eyayipantsi Kwamahlati, kwa Lose, yo Manyano. Kwadweliswa abangekoyo kwatiwa kwakufikwa kwelo Mhleli we Mvo; kwatiwa makeze ngokwake. Sive namazwi ake okukalaza ukupatwa yintlanganiso kakubi. Akuko mntu ungekalaziyo ukuti esemsebenzini owaziwayo akalazelwe. U Mr. J. T. Jabavu ufana nabafundisi ukuhlala esemsebenzi wake. 2. Kwakona sikwanesikalaz o ngalentlanganiso ka Mr. J. Tunyiswa. Umzi uyakuhiliza ungayazi into eyenziwayo. Akukafuneki yinibi intlanganiso kuba sinayo kade intlanganiso eyamiswa e Qonce lanyaka ka tung' umlomo ukuba andiposisi oko kwakuko abatunywa abavela kwindawo ngendawo. Ukuze nikumbule kucala lase Ngqushwa kwatunywa u Mr. J. David Ngcuka no Mr. Thomas Mqanda, isigqibo salontlanganiso sati mayibe ngu Mhleli we Mvo oyakumema intlanganiso kwakubako into ekoyo efuna abatunywa bamacala ngatnacaia. Sasamkela tina bovazidlule esosigqibo sakolwa srad. Ukutsho asifuni yimbi.—B. August 9, 1890.

KWABAMELE I KOMANI.—0 Messrs. Price Bros., abane saziso ngomsebenzi abawumisajo e Queenstown, batanconywa kunene ngakulunga ngabantu esibateinbileyo. Bangamadoda atembekileyo nawenyaniso, baye benako ukuyenza into kakuhle abapatiswa yona. U Mr. Herbert Price siva ukuba usiteti esiyimisa ngobugcisa inteto pambi komantyi. Sibatanda singababonanga kuba kusitiwa abangabo abakatazwa nalibala lomntu. Amadoda anjalo ngawokulingwa.

Native Opinion

THURSDAY, SEPTEMBER 4, 1890.

IT is now over two weeks since the Board Revision, of Revisers of the Scriptures in the Kafir tongue has risen after a fortnight's sittings in Kingwilliamstown. A Kafir Edition of the Revised Scriptures of the Old and New Testament has recently been published by the British and Foreign Bible Society, and a limited number of copies has been circulated, the object being to secure a final revision before stereotyping and widely distributing the same. Great credit is due to those who have had to do with the present revision for giving our people the Bible in idiomatic Kafir. Rev. JOHN W. APPLEYARD'S translation of the Scriptures into Kafir which has been in extant in the Churches of this country for the past fifty or sixty years, was undoubtedly a *magnum opus* for which he fully deserved an academical distinction. He has, however, had rained down upon him and upon his sainted memory, the unstinted and lasting gratitude of the Native people. His work, as all undertakings necessarily must be in this world, was not perfect; and some revision was all that was needed to render it effective. So a Board was nominated for this purpose many years ago, and it brought its labours to a close a year or two back, the result being the Revised Kafir Bible now under notice. To render the revised edition all that one could wish— for *it* also is subject to the imperfection imposed on all human effort—and passing by obvious typographical errors, which a keen proof reader would soon dispose of, we may remark that there are several words and expressions, not becoming the dignity of the language of Holy Writ which, if not jettisoned, will, with the majority of Native readers, doom the new version in the same way that the revised English Bible has fallen flat with English masses. The weighing of words might very usefully be referred to a subordinate Board composed mainly of grown up natives who are regarded as authorities in the language. These could do their work and submit their suggestions to the present Board to adopt or reject the recommendations as they may think best. It is a fortunate circumstance that the Board as at present constituted includes two Native Ministers;— viz., Rev. WILLIAM PHILIP of Gwaba, East London, representing the adherents of the Church of England, and Rev. WALTER RUBUSANA of Peel ton, the Congregationalists. We look to them to meet the feelings that they know to surg within the breasts of their countrymen respecting expressions that should be put right to make the revised Bible acceptable and truly popular.

Notes of Current Events.

THE farmers of the neighbourhood of Kwelera met the other day to consider what steps to take with a view of forming an Association to be affiliated with the East London Farmers.' Association. It would appear that even before the matter which had called the farmers together was fixed, there were not wanting those who were already anxious for discussion of broad questions of policy ; for we read that "some discussion took place on the labour question. The chairman, Mr. Cairns, asked what was the best way of getting the natives in this country to work, as it was through the want of labour that farmers were kept from successfully carrying on farming operations. Mr. Kruuse said that the only way he could see to get the natives to work was to compel them to wear European clothing, and to bring about the taxation of all natives living on locations. Mr. Green was of opinion that the best way to get the natives to work was to do away with all squatting on private property." It was not to be expected that a final judgment could be pronounced under these circumstances. Hence the record runs " after discussion it was resolved to adjourn the meeting." Meantime the Kwelera farmers would do well to consider what it is that compels farmers and people generally to work. It would be positively laughable to say in answer it is the wearing of European clothing or the mere living somewhere on God's earth.

THE *Cape Mercury* states that two members of the Government—the Hon. J. W. Sauer, the Colonial Secretary, and the Hon. P. H. Faure, the Secretary for Native Affairs—will shortly visit the Eastern Districts of the Colony. Their trip will doubtless extend to the Native Territories beyond the Kei. As intimated in Parliament the Government are desirous of satisfying themselves as to the manner of proceeding with the administrative changes mooted by the late Government before taking upon themselves the responsibility for what they cannot answer satisfactorily. This is only reasonable, and we only hope the two honourable gentlemen may be successful in gathering information on the subject such as will enable Government to introduce changes that will be carried out with the entire concurrence of the people and be for their benefit; for we are satisfied that our people are not averse to progress so long as they are convinced (and they are no dullards) that the way in which it is to be pursued is open and aboveboard. Mr. Faure is a perfect stranger to the Natives and the officials, who, in these circumstances, would communicate with considerable reserve; on the other hand no Colonial politician enjoys the confidence of the Natives of this country to the extent that the present Colonial Secretary does. This because of his marked fairness towards all sections of the population of the colony. Hence Mr. Faure could not travel under happier auspices to learn something about the people entrusted to him.

THE Peddie correspondent of the *E.P, Herald* mentions among the achievements of the past twelve months the extension of the boundaries of the village commonage, by which he says " we gain a large piece of ground,"—evidently at the expense of the Natives of the district. Where are these encroachments on the lands of the Natives to end ?

No sooner is Parliament porogued than Sir Henry Loch is again to start on another tour, visiting portions of Her Majesty's dominions entrusted to him where he was unable to extend his journey before last session. This time His Excellency proceeds to Bechuanaland about th® end of the current month, and the Governor's journey will, it is believed, extend as far north as Khama'scountry. The manner in which the Governor is showing his interest in the affairs of the people is highly appreciated.

NATAL enjoys just now the unenviable notoriety of being the Colony that has introduced in South Africa that fell epidemic-cholera, by means of the importation of Indian coolies, the last shipload of whom arrived at Durban more or less suffering from the disease. No vessels from the port of Durban are now allowed to enter the ports through which the other South African States trade—to the great inconvenience of Natal. The promptitude with which the Cape Government issued the proclamation that Durban was an infected port, and otherwise took precautions against the introduction of cholera oyer the border of the Cape Colony and Natal, does credit to the vigilance of the new Ministry, and for the act they will be generally commended.

OWING to growing infirmity, coupled with a neuralgic affection, Sir Langham Dale, who, since 1859, has been at the head of the Department of Education, and during that period has borne the sole responsibility for the spread of education in this Colony, retires from his post at the , the year. There is scarcely an individual of those born in this country who does not feel an indebtedness to Sir Langham Dale's large-hearted schemes to bring the blessings of education within the reach of the humblest inhabitant; and if there are any among the community who now lament because of their want of education, their's is the usual remorse which wisdom after the event inevitably produces. The best wishes of all classes throughout South Africa will follow Sir Langham Dale with a rich benediction on entering upon his *otium cum diguitate,* which all pray he may be long snared to enjoy.

THE working of the Forest Law is still a sore point with the Frontier Natives Over and above their grievances which have from time to time been ventilated in these columns, another has, we are sorry to say, to be added. This time it is the language of the Licences to cut wood that is pressing heavily on them. Of course the people could not be expected to understand the scientific names of trees they are allowed to cut or not; but the names of trees, which it is pretended to give in Kafir are strange and misleading. To cut wood under such licences is a snare. They do not ask what is unreasonable when they request that the names of trees as known to them should be given in the licences. The licence, moreover, would be more useful if it gave not only the list of trees it is lawful to fell, but those which it is not lawful to touch.

THE Witwatersrand Chamber of Mines is, we are glad to see, impressed with the importance of opening up the channels by which Kafir labour is supplied to the Gold Fields. It has issued a circular from which we gather that " it has come to the notice of the Chamber that the Kafir labour supply is considerably interfered with by the molestation to which Kafirs are subject in coming to, and more especially in returning from, the Gold Fields." Further that "the Chamber is considering the desirability of taking action for the purpose of establishing stations along the chief routes of travel of the Natives working on the Gold Fields at which the Kafirs could obtain food' shelter, and protection." The Chamber, for this purpose, is desirous of getting information as to the number and proportion of Kafirs coming from the different districts so as to make the necessary provision. Any measures, whereby the mass of our people are encouraged and taught work, claim our gratitude, and we trust the efforts of the Witwatersrand Chamber of Mines will bring about results of a tangible nature. Sympathy from such bodies goes a long way with the poor labouring Natives as antifriction grease to lubricate the labour-producing machine, and employers benefit accordingly. —

WITH reference to the recent cable news announcing the appointment of Archdeacon Gibson, of St. Cuthbert's, Tsolo. to the vacant See of Zululand, the Most Reverend Dr. Jones, the Bishop of Cape town and Metropolitan, communicates to the Press the following useful information:—So far as I am aware, this statement is not only literally but substantially incorrect; literally, because the formal election to the See will not take place before January next; and substantially, because Archdeacon Gibson, after being sounded by me as to his willingness to be elected, has several weeks ago absolutely declined to accede to the proposal. It is, of course, possible that some of our friends in England may have persuaded Archdeacon Gibson that it is his duty not to refuse the call he has received from the Bishops of the Province, and that this change in his intentions may have found its way into the English press. But I think it more probable that the news now received is only a revival of what we know occurred some two or three months since, viz., that the Archdeacon was asked, whether he would be prepared to accept the office, and that he at first inclined to answer in the affirmative. My latest intelligence is derived from a letter I have received from himself, that on fuller consideration he declined, and this with so much decision as to make me feel that it would be useless to ask him to fall back upon his original intention. As various reports and counter-reports upon this subject have been widely circulated, it seems best that I should furnish the public through you, with the latest authentic information I have received,